

us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

{7:2} Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. {7:3} I speak not [this] to condemn [you:] for I have said before, that ye are in our hearts to die and live with [you.] {7:4} Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. {7:5} For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without [were] fightings, within [were] fears. {7:6} Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; {7:7} And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. {7:8} For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though [it were] but for a season. {7:9} Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. {7:10} For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. {7:11} For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, [what] clearing of yourselves, yea, [what] indignation, yea, [what] fear, yea, [what] vehement desire, yea, [what] zeal, yea, [what] revenge! In all [things] ye have approved yourselves to be clear in this matter. {7:12} Wherefore, though I wrote unto you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. {7:13} Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. {7:14} For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which [I made] before Titus, is found a truth. {7:15} And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. {7:16} I rejoice therefore that I have confidence in you in all [things].

{8:1} Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; {8:2} How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. {8:3} For to [their] power, I bear record, yea, and beyond [their] power [they were] willing of themselves; {8:4} Praying us with much intreaty that we would receive the gift, and [take upon us] the fellowship of the ministering to the saints. {8:5} And [this they did,] not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. {8:6} Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. {8:7} Therefore, as ye abound in every [thing, in] faith, and utterance, and knowledge, and [in] all diligence, and [in] your love to us, [see] that ye abound in this grace also. {8:8} I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. {8:9} For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. {8:10} And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. {8:11} Now therefore perform the

doing [of it;] that as [there was] a readiness to will, so [there may be] a performance also out of that which ye have. {8:12} For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not. {8:13} For [I mean] not that other men be eased, and ye burdened: {8:14} But by an equality, [that] now at this time your abundance [may be a supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality: {8:15} As it is written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack. {8:16} But thanks [be] to God, which put the same earnest care into the heart of Titus for you. {8:17} For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. {8:18} And we have sent with him the brother, whose praise is in the gospel throughout all the churches; {8:19} And not [that] only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and [declaration of] your ready mind: {8:20} Avoiding this, that no man should blame us in this abundance which is administered by us: {8:21} Providing for honest things, not only in the sight of the Lord, but also in the sight of men. {8:22} And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [I have] in you. {8:23} Whether [any do enquire] of Titus, [he is] my partner and fellowhelper concerning you: or our brethren [be enquired of, they are] the messengers of the churches, [and] the glory of Christ. {8:24} Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

{9:1} For as touching the ministering to the saints, it is superfluous for me to write to you: {9:2} For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. {9:3} Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: {9:4} Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. {9:5} Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as [a matter of] bounty, and not as [of] covetousness. {9:6} But this [I say,] He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. {9:7} Every man according as he purposeth in his heart, [so let him give;] not grudgingly, or of necessity: for God loveth a cheerful giver. {9:8} And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things,] may abound to every good work: {9:9} (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. {9:10} Now he that ministereth seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the fruits of your righteousness;) {9:11} Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. {9:12} For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; {9:13} Whiles by the experiment of this ministration they glorify God for your professed subjection into the gospel of Christ, and for [your] liberal distribution unto them, and unto all [men;] {9:14} And by their prayer for you, which long after you for the exceeding grace of God in you. {9:15} Thanks [be] unto God for his unspeakable gift.

{10:1} Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [am] base among you, but being absent am bold toward you: {10:2} But I beseech [you,] that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. {10:3} For though we walk in the flesh, we do not war after the flesh: {10:4} (For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;) {10:5} Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; {10:6} And having in a readiness to revenge all disobedience, when your obedience is fulfilled. {10:7} Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he [is] Christ's, even so [are] we Christ's. {10:8} For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: {10:9} That I may not seem as if I would terrify you by letters. {10:10} For [his] letters, say they, [are] weighty and powerful; but [his] bodily presence [is] weak, and [his] speech contemptible. {10:11} Let such an one think this, that, such as we are in word by letters when we are absent, such [will we be] also in deed when we are present. {10:12} For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. {10:13} But we will not boast of things without [our] measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. {10:14} For we stretch not ourselves beyond [our] measure,] as though we reached not unto you: for we are come as far as to you also in [preaching] the gospel of Christ: {10:15} Not boasting of things without [our] measure, [that is,] of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, {10:16} To preach the gospel in the [regions] beyond you, [and] not to boast in another man's line of things made ready to our hand. {10:17} But he that glorieth, let him glory in the Lord. {10:18} For not he that commendeth himself is approved, but whom the Lord commendeth.

{11:1} Would to God ye could bear with me a little in [my] folly: and indeed bear with me. {11:2} For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ. {11:3} But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. {11:4} For if he that cometh preacheth another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with [him.] {11:5} For I suppose I was not a whit behind the very chiefest apostles. {11:6} But though [I be] rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. {11:7} Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? {11:8} I robbed other churches, taking wages [of them,] to do you service. {11:9} And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all [things] I have kept myself from being burdensome unto you, and so will I keep [myself.] {11:10}

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. {11:11} Wherefore? because I love you not? God knoweth. {11:12} But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. {11:13} For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ. {11:14} And no marvel; for Satan himself is transformed into an angel of light. {11:15} Therefore [it is] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

{11:16} I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. {11:17} That which I speak, I speak [it] not after the Lord, but as it were foolishly, in this confidence of boasting. {11:18} Seeing that many glory after the flesh, I will glory also. {11:19} For ye suffer fools gladly, seeing ye [yourselves] are wise. {11:20} For ye suffer, if a man bring you into bondage, if a man devour [you,] if a man take [of you,] if a man exalt himself, if a man smite you on the face. {11:21} I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. {11:22} Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I. {11:23} Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. {11:24} Of the Jews five times received I forty [stripes] save one. {11:25} Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; {11:26} [In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; {11:27} In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. {11:28} Beside those things that are without, that which cometh upon me daily, the care of all the churches. {11:29} Who is weak, and I am not weak? who is offended, and I burn not? {11:30} If I must needs glory, I will glory of the things which concern mine infirmities. {11:31} The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. {11:32} In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: {11:33} And through a window in a basket was I let down by the wall, and escaped his hands.

{12:1} It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. {12:2} I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. {12:3} And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) {12:4} How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. {12:5} Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. {12:6} For though I would desire to glory, I shall not be a fool; for I will say the truth: but [now] I forbear, lest any man should think of me above that which he seeth me [to be,] or [that] he heareth of me. {12:7} And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. {12:8} For this thing I

besought the Lord thrice, that it might depart from me. {12:9} And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. {12:10} Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

{12:11} I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. {12:12} Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. {12:13} For what is it wherein ye were inferior to other churches, except [it be] that I myself was not burdensome to you? forgive me this wrong. {12:14} Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. {12:15} And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. {12:16} But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. {12:17} Did I make a gain of you by any of them whom I sent unto you? {12:18} I desired Titus, and with [him] I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? [walked we] not in the same steps? {12:19} Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but [we do] all things, dearly beloved, for your edifying. {12:20} For I fear, lest, when I come, I shall not find you such as I would, and [that] I shall be found unto you such as ye would not: lest [there be] debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: {12:21} [And] lest, when I come again, my God will humble me among you, and [that] I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

{13:1} This [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established. {13:2} I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: {13:3} Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. {13:4} For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. {13:5} Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? {13:6} But I trust that ye shall know that we are not reprobates. {13:7} Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. {13:8} For we can do nothing against the truth, but for the truth. {13:9} For we are glad, when we are weak, and ye are strong: and this also we wish, [even] your perfection. {13:10} Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

{13:11} Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. {13:12} Greet one another with an holy kiss.

{13:13} All the saints salute you. {13:14} The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost,

The Epistle of Paul the Apostle to the Galatians

{1:1} Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) {1:2} And all the brethren which are with me, unto the churches of Galatia: {1:3} Grace [be] to you and peace from God the Father, and [from] our Lord Jesus Christ, {1:4} Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: {1:5} To whom [be] glory for ever and ever. Amen.

{1:6} I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: {1:7} Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. {1:8} But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. {1:9} As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.

{1:10} For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. {1:11} But I certify you, brethren, that the gospel which was preached of me is not after man. {1:12} For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ. {1:13} For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: {1:14} And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. {1:15} But when it pleased God, who separated me from my mother's womb, and called [me] by his grace, {1:16} To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: {1:17} Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. {1:18} Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. {1:19} But other of the apostles saw I none, save James the Lord's brother. {1:20} Now the things which I write unto you, behold, before God, I lie not. {1:21} Afterwards I came into the regions of Syria and Cilicia; {1:22} And was unknown by face unto the churches of Judaea which were in Christ: {1:23} But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. {1:24} And they glorified God in me.

{2:1} Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also. {2:2} And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. {2:3} But neither Titus, who was with me, being a Greek, was compelled to be circumcised: {2:4} And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: {2:5} To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. {2:6} But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed [to be somewhat] in conference added nothing to me: {2:7}

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter; {2:8} (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) {2:9} And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision. {2:10} Only [they would] that we should remember the poor; the same which I also was forward to do. {2:11} But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. {2:12} For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. {2:13} And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. {2:14} But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? {2:15} We [who are] Jews by nature, and not sinners of the Gentiles, {2:16} Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. {2:17} But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid. {2:18} For if I build again the things which I destroyed, I make myself a transgressor. {2:19} For I through the law am dead to the law, that I might live unto God. {2:20} I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. {2:21} I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

{3:1} O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? {3:2} This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? {3:3} Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? {3:4} Have ye suffered so many things in vain? if [it be] yet in vain. {3:5} He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith? {3:6} Even as Abraham believed God, and it was accounted to him for righteousness.

{3:7} Know ye therefore that they which are of faith, the same are the children of Abraham. {3:8} And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying,] In thee shall all nations be blessed. {3:9} So then they which be of faith are blessed with faithful Abraham. {3:10} For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them. {3:11} But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith. {3:12} And the law is not of faith: but, The man that doeth them shall live in them. {3:13} Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree: {3:14} That

the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. {3:15} Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto. {3:16} Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. {3:17} And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. {3:18} For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise. {3:19} Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. {3:20} Now a mediator is not [a mediator] of one, but God is one. {3:21} [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. {3:22} But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

{3:23} But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. {3:24} Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. {3:25} But after that faith is come, we are no longer under a schoolmaster. {3:26} For ye are all the children of God by faith in Christ Jesus. {3:27} For as many of you as have been baptized into Christ have put on Christ. {3:28} There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. {3:29} And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

{4:1} Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; {4:2} But is under tutors and governors until the time appointed of the father. {4:3} Even so we, when we were children, were in bondage under the elements of the world: {4:4} But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, {4:5} To redeem them that were under the law, that we might receive the adoption of sons. {4:6} And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. {4:7} Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

{4:8} Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. {4:9} But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? {4:10} Ye observe days, and months, and times, and years. {4:11} I am afraid of you, lest I have bestowed upon you labour in vain.

{4:12} Brethren, I beseech you, be as I [am;] for I [am] as ye [are:] ye have not injured me at all. {4:13} Ye know how through infirmity of the flesh I preached the gospel unto you at the first. {4:14} And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus. {4:15} Where is then the blessedness ye spake of? for I bear you record, that, if [it had been] possible, ye would have plucked out your own eyes, and have given them to me. {4:16} Am I therefore

become your enemy, because I tell you the truth? {4:17} They zealously affect you, [but] not well; yea, they would exclude you, that ye might affect them. {4:18} But [it is] good to be zealously affected always in [a] good [thing,] and not only when I am present with you. {4:19} My little children, of whom I travail in birth again until Christ be formed in you, {4:20} I desire to be present with you now, and to change my voice; for I stand in doubt of you.

{4:21} Tell me, ye that desire to be under the law, do ye not hear the law? {4:22} For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. {4:23} But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise. {4:24} Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. {4:25} For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. {4:26} But Jerusalem which is above is free, which is the mother of us all. {4:27} For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. {4:28} Now we, brethren, as Isaac was, are the children of promise. {4:29} But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now. {4:30} Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. {4:31} So then, brethren, we are not children of the bondwoman, but of the free.

{5:1} Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

{5:2} Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. {5:3} For I testify again to every man that is circumcised, that he is a debtor to do the whole law. {5:4} Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. {5:5} For we through the Spirit wait for the hope of righteousness by faith. {5:6} For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. {5:7} Ye did run well; who did hinder you that ye should not obey the truth? {5:8} This persuasion [cometh] not of him that calleth you. {5:9} A little leaven leaveneth the whole lump. {5:10} I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. {5:11} And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. {5:12} I would they were even cut off which trouble you. {5:13} For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another. {5:14} For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself. {5:15} But if ye bite and devour one another, take heed that ye be not consumed one of another. {5:16} [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. {5:17} For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. {5:18} But if ye be led of the Spirit, ye are not under the law. {5:19} Now the works of the flesh are manifest, which are [these;] Adultery, fornication, uncleanness, lasciviousness, {5:20} Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, {5:21} Envyings, murders,

drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God. {5:22} But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {5:23} Meekness, temperance: against such there is no law. {5:24} And they that are Christ's have crucified the flesh with the affections and lusts. {5:25} If we live in the Spirit, let us also walk in the Spirit. {5:26} Let us not be desirous of vain glory, provoking one another, envying one another.

{6:1} Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. {6:2} Bear ye one another's burdens, and so fulfil the law of Christ. {6:3} For if a man think himself to be something, when he is nothing, he deceiveth himself. {6:4} But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. {6:5} For every man shall bear his own burden. {6:6} Let him that is taught in the word communicate unto him that teacheth in all good things. {6:7} Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. {6:8} For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. {6:9} And let us not be weary in well doing: for in due season we shall reap, if we faint not. {6:10} As we have therefore opportunity, let us do good unto all [men,] especially unto them who are of the household of faith. {6:11} Ye see how large a letter I have written unto you with mine own hand. {6:12} As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. {6:13} For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. {6:14} But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. {6:15} For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. {6:16} And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God. {6:17} From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. {6:18} Brethren,